

M /ii cont'd/

114 for a comparatively longer period and had collected more material, I obtained special permission from the chief of our commission to use the materials in my private possession in writing up two books: Hainan Tao Li-jen Tiao-ch'a Pao-kao /Report on an Investigation of the Li of Hainan Island/ and this small volume entitled Hainan Tao Chih Miao-jen /The Miao of Hainan Island/.

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122 /iii/ We spent four months on this expedition—leaving Canton
114 on February 4, 1937, and returning to the University on June 4 of the same year. Excluding the time spent in traveling and a short delay caused by illness, we were actually in direct contact with the aborigines for more than two months. During these two months or so, we spent about three-fourths of the time in the study of the Li and only one fourth in the study of the Miao. The reason for this [101] was very simple: the Li were the chief aboriginal people of Hainan, and also Hainan was the only native locale of the Li people. It can truly be said of the Li people: "This is the only establishment; there are no other branches!" It was hence wholly fitting that we made them the chief subject of our studies. The study of the Miao was only incidental. Since our working time was so short, our investigation of the Miao was limited to a group of Miao villages in the vicinity of the Ta-ch'i area of Pao-t'ing hsien /district/. This book is the result of a study of this small area within a short period. The contents of this volume, of course, are far from satisfactory. Fortunately, however, we have touched upon every phase of the Miao's life. By reading this book, the reader will have no difficulty in comprehending the general way of life of an individual Miao.

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101 The Li and Miao have lived intermingled for several centuries. With this uninterrupted contact with each other, it was inescapable that they mutually influenced each other. Furthermore, the lives of both have progressed along a common road of sinicization.

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114 Therefore, it can be observed everywhere that the present ways of life and cultural patterns of the Li and Miao are identical in many ways. To avoid repetition, I have only summarized in this book [128] those points which I have already discussed in detail in my previous

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114 book, Hainan Tao Li-jei. Tiao-ch'a Pao-kao. If the reader is not
[127] bored by details, it would be better for him to refer to these two books
at the same time. This is my humble hope.

If this book has made any academic or social contribution, the credit should not go to the author alone; it belongs to all the members of our commission (a list of the members of our commission is printed in the Appendix, "Journal of the Investigation"). I, myself, must express my gratification and, even more, my thanks to those others who have allowed me to write out what was the collective work of all of us. [iv/ The one to whom I am especially obliged, however, is Mr. Ho Yüan-chiung. In that uncivilized region infested with malaria, where other people usually fear to go, we lived close together for a long time. We "comforted each other for the same kind of sickness" (actual physical sickness) and were of assistance to each other. To assuage our loneliness, we sometimes talked far into the night with our beds set next to each other. This experience will leave an indelible impression upon me for the rest of my life.

[121] I have always been of the opinion that ethnology is not only a branch of pure science but also a practical study. We ethnologists should present the results of our studies not only to the academic world but also to our people and our country. In other words, we hope to offer some contributions toward the solution of our frontier problems. The last chapter of this was written for this purpose. Everything discussed therein concerns the most practical problems which are very important for the future development of Hainan Island. I should feel greatly honored if my writing could draw the attention of our government and the public to working out a proper solution.

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Graduate School
National Sun Yat-sen University

July 22, 1938

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AUTHOR'S FOREWORD

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The present book went to press in 1940. After one year of typesetting and proofreading, the Pacific War began and Shanghai was occupied. The printing of the book was suspended. Fortunately, the hand-set type was intact when the war was over. However, as the book was written in 1939 many revisions were necessary, but the type already set could not be changed. Moreover, first-grade art paper was intended for use in the printing of the book, but due to the shortage of supplies newsprint is used instead, resulting in the defective reproduction of the plates for the illustrations, for which we beg the readers' indulgence.

/1 cont./

114 cartography, etc. were the responsibilities of Mr. Yung T'u-
115 heng, who accompanied us. The Miao gentlemen who helped
us were Messrs. Wu Wen-hsiang, Wu Liang-tso, and Wu Tsung-
hsian of Feng-huang; Mr. Shih Ch'i-kuei of Kan-ch'eng; and
Messrs. Lung Lin-chang, Lung Ting-kuo, and Lung Sheng-fa
of Yung-sui, who were with us day and night ready to answer
our questions. After we left western Hunan Messrs. Shih Ch'i-
kuei, Wu Liang-tso, and Wu Wen-hsiang undertook 2/ sup-
plementary investigative work that we designated, for a long
time. Thus, although our trip was short, the work accomplished
would have taken a year or at least more than half a year had
it been conducted by one person alone.

128 After our return to Nanking, as we were organizing the
material collected during our trip, we were called upon to in-
vestigate the Yü tribe, and so we went to southern Chekiang in
the spring and summer of the following year. That autumn
Ling Shun-shêng was invited to Yunnan by the Yunnan Board
of Education; Ruey Yih-fu was engaged in fingerprinting and
body-measurement work. In the autumn of 1935 both of us
participated in the Anglo-Chinese Border Commission for the
demarcation of the southern section of the Chinese-Burmese
frontier, and had to travel to the Yunnan border. Not until the
summer of 1936, after our return to Nanking from Yunnan,
were we able to utilize part of our time to reorganize and study
our material from western Hunan. A year later half of the
draft of the present report was completed, when the Lu-kou-
ch'iao//Marco Polo Bridge/ incident took place, which disturbed
our minds terribly. The writers first followed the Institute's
move to Hunan, then to Kwangsi, and finally in 1938 to
Yunnan, before we were able to resume writing. At the end
of the year the first draft was completed. Last spring and
summer the books of the Institute arrived in Yunnan, and with
the references thus made available we were able to check and
revise the first draft, and then to make final copies of the
manuscript. By winter the entire work was ready, but Ruey
Yih-fu was asked to go to Kweichow to investigate the folk art

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on behalf of the Preparatory Office of the National Central Museum, while Ling Shun-shêng was ill for three months. Only this spring were we able to give the revised manuscript the last reading, thus putting an end to the work.

The present report is long on description and short on comparative study, hence it is truthfully entitled "A Report on an Investigation." The first eight chapters were drafted by Ling Shun-shêng, and the three chapters on folklore, folk songs, and language as well as part of the chapter, "Magic and Religion," such as "Huan No Yüan," are the work of Ruey Yih-fu. After the first draft had been completed, we checked each other's sections, making additions. Therefore, we are mutually responsible for the quality of the writing.

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As to the contents of the book, the first two chapters dealing with history and geography and the sixth and seventh chapters on Miao officials and the t'un system of defense are largely based on historical records and documents. All other chapters are written entirely on the basis of material from investigations, carefully analyzed and discussed, for a faithful presentation. But, unfortunately, the specimens from the field have not as yet arrived in Yunnan; therefore the description of their crafts which must rely upon specimens had to be omitted. Also there are many places in the book where photographs of specimens and explanatory illustrations should have been added, but they were unavailable. It is hoped that these will be added in the second edition, and we again beg the readers' indulgence.

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Research work in ethnology, according to the Englishman, Malinowski, more than in any other science depends upon the assistance of others. /3/ Our investigative work depended most upon the then divisional commander, Ch'en Yü-ch'iao (Chü-chen) of the army's newly organized Thirty-Fourth Division in western Hunan, who not only facilitated our work but received us royally, and to him we extend our gratitude. We are also grateful to Brigade Commander Tai Chi-t'ao, the head of the western Hunan Department of Village

[139 cont.]

539 limbs in the shape of a melon. En was furious and cut up his monster child with a big knife into a number of pieces and threw them around on the top of a mountain. The second day when En climbed up the mountain he found that the pieces of flesh had become a number of men and women. Then En set fire to the bamboo, which crackled and exploded. [140] This fire provoked laughter from the men and women on the mountain, who soon uttered sounds and talked in three different languages, the Chinese, the Tung and the Miao.

The Third Version

•[128]

[Editor's note: The following is a free translation of the original song. In the latter part, a number of verses, mostly repetitious, have been omitted.]

In very ancient times,
Our story must begin,
When men had to build houses
And burn the field for cultivation.

Cutting the trees required
Two days going up the slope,
And one day going downward, -
Spared only was a big tree.

A tumor grew from the tree;
On its branches the birds nested.
No one dared to chop it:
A goat was asked to divine.

The goat said: "Go ahead."
With a hatchet hacking both ways.
And two knives at the same time,
They chopped for two days.

AKha A04

Miao AES

/4 cont./

shamans or from men who were reputed to have magic faculties. I believe that I thereby succeeded in reducing to a minimum the errors and misunderstandings that are unavoidable in ethnographic studies.

As a result of present conditions, the number of illustrations originally planned was reduced by the publisher. Hence I was unable to show through reproductions of original photographs (Ill. 1 to Ill. 108) supplementing the text all the cultural elements which would be pictorially comprehensible. I have tried to bridge this gap by inserting line drawings in the text (Fig. 1 to Fig. 431), most of which are based on original drawings by my wife. The chapters "Settlement and House Construction," "House Furnishings, Household and Kitchen Utensils," and "Clothing and Ornaments" were written independently by my wife.

Since this book is not a linguistic study and the language samples are merely necessary supplements to the ethnographic data, the spelling of native words has been simplified to correspond phonetically with German pronunciation. Where additional sounds were needed, English and French pronunciations were used. This gives the following pronunciations:

- n like ng in the /German/ word "Menge"
- h like ch in the /German/ word "nicht"
- x like ch in the /German/ word "Nacht"
- s like sch in the /German/ word "Schule"
- v like the English "v"
- w as in the English word "water"
- th as in the English word "thousand"
- y as in the English word "yes"
- ā nasal, like the French "an"
- ē nasal, like the French "vin"
- ō nasal, like the French "on"
- ū nasal, like the French "un"
- under a closed vowel, for example:
- ç as in /the German word/ "See"
- under an open vowel, for example:
- e as in the French "mère."

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Miao AE5

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5. The Smithies.

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348 The smithies will not be described separately here, since
171 they are very similar to the smithies of the Meau (see Figs.
A 85 and 86). It is true that a smith sometimes prefers to set
325 up his workshop under the sharply projecting roof of his dwell-
171 ing (Ill. 34).^A The forging tools (see the chapter, "Handicrafts,"
Figs. 412-417) show a great similarity in many ways to those
of the Meau.

6. The Rice-field Huts.

A
243 The Akha, too, erect small huts in their fields, which
342 usually, however, serve them for only one or two days for spend-
ing the night and never for a longer stay. Accordingly, they
are flimsily built of bamboo and have only one or two side walls,
sometimes none at all. A small fireplace is all that serves for
A comfort. Like the rice-field huts of the Meau, they, too, are
[836] happily sought out by pairs of lovers.

/298/

Chapter 14

House Furnishings. Household and Kitchen Utensils

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• 128 More care than is given to the building of the houses is
352 devoted by the Meau to the manufacture of the household equip-
[438] ment, which is extremely varied and which is made almost en-
[439] tirely by them. Where this is not the case, as, for example,
in the case of various iron and earthenware goods which they buy
from itinerant Haw traders (see the chapter, "Trade"), this is
specifically mentioned. Although the equipment enumerated
here cannot include everything, nevertheless all that we saw
has been recorded and sketched with extreme accuracy. The
photographs will perhaps add to our account of the material
culture.

1 [see cat 116, p252- ANALYST]

AKha A04
Miao AE5

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M Especially numerous are the household implements of
285 plaited material; above all, the many shapes of the baskets are
482 to be stressed. There are carrying baskets in all sizes, double-
415 walled for heavy loads, loosely plaited for light loads (Ill. 93).²
large supply-baskets for the storing of /Figs. 178-180 appear here/
food, clothing, and cloth, chicken baskets, small carrying bas-
kets and carrying bags for traveling; moreover, mats for sleep-
ing, for threshing of grain, for covering food, the wide fish-
nets, basket weirs, flat rice-baskets and strainers; and also
knotted bags and fish nets. All these articles are described in
detail in the chapter, "Handicrafts."

M /313/ The description of the various opium implements
128 (Ill. 74).² which are numerous in every household, all the
276 agricultural and smithy implements, and the work tools and
412 cult objects, musical instruments, weapons, and so forth is
contained in the appropriate chapters.

A The division of the Akha house into cooking, living, and
342 sleeping rooms is shown in the ground plan, /Fig. 91 (see the
chapter, "Settlement and House Construction"). /Figs. 181-
183 appear here./

A The fireplaces of the Akha (Fig. 181) are square boxes
354 which are filled with earth. They are sunk into the floor of the
living room (chapter, "Settlement and House Construction,"
[252] Fig. 105, R). An iron tripod (Fig. 182) for the cooking pot
[562] stands on the ground surface, which is level with the floor. These
fireplaces, one of which /314/ is for the men and the other for
the women of the house, are used for heating the house as well
as for cooking. Moreover, as has been mentioned, in each
A house there is a hearth for cooking the pig fodder (Fig. 183).
[23] This hearth consists of mound of stones which is enclosed on
the outside with plaited bamboo. On this stone ring stands the
iron basin under which the wood fire burns.

A Fire is made, as among the Meay, with flint and iron (Figs.
372 119-122, chapter, "Household and Kitchen Utensils"). Dry
wood dust is used as tinder.

1 [sec cat 116, p 643 - ANALYST]
2 [" " " , p 573 - "]
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Miao AES •

/443 cont. /

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The beard growth, as Seidenfaden (1), too, confirms,

1. II, p. 153.

is generally slight. The whiskers are usually completely absent, and only a thin mustache and chin beard reminds one of the "Chinese beard." The beard growth of the Akha is even more faintly pronounced than among the Meau; the chin beard is completely absent among them.

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Recapitulating, the following anthropological characteristics can be given for both the Akha and the Meau on the basis of the above, and to avoid any misunderstanding I shall use the generally well-known terminology of Von Eickstedt:

I was unable to discover among the Meau the Europoid racial traits advanced by other authors, especially those concerning the head hair. In any case, among the Meau of northern Thailand whom I investigated, it was a matter of pronounced Sinoid to Tungoid /Tungusic/ racial elements (Ill. 52-57).¹

In contrast to this, however, a Europoid race, somewhat Orientaloid and sometimes almost reaching the Dinaroid /Dinaric/ type, prevails among the Akha, whereas the Delicate Sinoid /feinsinide/ type also occurs, to be sure, but is encountered more rarely than among the Meau (Ills. 1-6).² I could not find the pronounced Tungoid, Kachinoid, and Coarse Sinoid /grobsiniden/ types, which also occur among the Meau, among the Akha at all.

For the more northerly and easterly Meau groups, on the other hand, Von Eickstedt's (2) observations prove correct:

2. II, pp. 57, 58.

"The Europiform element is really remarkable among the Miao. It is superfluous to emphasize that mixtures, today or at all recent, are not involved. The type occurs much too frequently for that. Also of interest are the Tungoid traits, which, from the north, remind one of the true Mongols of the Gobi. In addition, there is the light skin which occasionally even conjures

[See cat. 116, pp 365-368 - ANALYST]
[" " " pp 11-14 - "]